

Lutheran Herald

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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
PORTLAND, OREGON

of corn, give up your ears,
your ears are heavy,
t and oats and barley-spears,
your harvest-levy.
your sheaves of plenty lean,
once more the grain shall glean
the Ever-Living,
the Lord will bless the field,
ing in its Autumn yield
dly to Thanksgiving.



In this issue:

The Grace of Gratitude



THE NATIVITY

This is the first of an Advent series showing the Nativity scene as depicted in foreign lands. At left is a reproduction of a painting by a South American artist, V. Gilka; below is a traditional Porto Rican carol.

The Child Jesus

"Mother dear, a Child at our doorstep
Has a beauty past comparing;
Yet He weeps for He is freezing,
For you see, no clothes He's wearing."

But as soon as He had entered,
While His warmth He was regaining,
The mistress asked what country
Here on earth He had been reigning.

"My Father is from Heaven,
My Mother's holy too;
I've come to earth to suffer
For your sins and you!"

In this issue . . .

COVER—"We rejoice in the beauty of our land; in every brave and generous act of our fellow man; and in the counsel and comfort of our friends. . . . For these and also for many spiritual and temporal blessings betokening God's goodness we offer up our prayers of gratitude." —President's Thanksgiving Proclamation, 1958. The words on the cover are from Eleanor Farjeon's "A Thanksgiving Carol"; photo by H. Strong Roberts.

THE CHILD JESUS

THE GRACE OF GRATITUDE

A Thanksgiving meditation on the theme of appreciation. Lowell Russell, who is minister of the Reford Church of Bronxville, New York.

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THE LADY AND THE MANSE

ADVENT IN THE SOULS OF MEN

A meditation by the editor for the first week in Advent. Lighting the Advent candle are the five children of the Associate Editor Gentz.

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BIGOTRY AT BENNING?

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AMONG LUTHERANS

WITHIN THE ELC

Lutheran Herald

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The Grace of Gratitude

The season for thanksgiving is upon us. Above and beyond its call to specific gratitude for civic blessings, and a challenge to think of the art of appreciation. Truly Thanksgiving offers a meet and proper time to define the significance of this grace of character.

Shakespeare most usually appears to be a man of con- crete perceptions. He has a mind like a surgeon's scalpel, that digs keenly and delicately into life. He usually is restrained and impersonal as he lays bare the foibles of man. But there is one matter on which he will not hold back. That is when he talks about ingrati- tude.

Shakespeare:

*Blow, blow thou winter wind,
Thou art not so unkind
As man's ingratitude.*

Shakespeare:

*How sharper than a serpent's tooth it is
To have a thankless child.*

Shakespeare's no equivocation as he storms once more:

*I hate ingratitude more in man
Than lying, vainness, babbling, drunkenness,
Or any taint of vice, whose strong corruption
Inhabits our frail blood.*

! Sophisticated, in the finest sense, an interested and smiling observer at the varied scenes on the stage of life—the Bard of Avon cannot stay in his seat when ingratitude struts before the lights. "I hate ingratitude!" He must have seen ingratitude for what it was, the outward sign of a major inward maladjustment of the soul of man, something a man might control, but which he did not.

Does not ingratitude spring from pride—selfishness and enviousness—from the heresy that "the world owes me a living"? Does it not come from a failure of imagination and a lack of sensitiveness? A damnable fault, indeed!

More violently than Shakespeare, but perhaps even more poignantly, one feels the Master's reaction to this trait. Ten lepers are cleansed of their disease. But only one—only one—returns to let Jesus see his glad-

ness at being restored to society. *Only one takes the time to say thank you!* The sadness of Jesus, I am sure, isn't for Himself so much when He asks: "But where are the nine?" The sorrowful regret is for the majority who did not allow themselves to possess the grace of gratitude. *Mark it well, gratitude does bring constructive benefits to the individual who cultivates it.* The tenth leper, who expressed appreciation, did more for himself in that gracious act than he did for Jesus.

Some time ago an elderly woman showed me a note she had received from the president of one of the outstanding stores of our country. Its background was this: One day as she shopped, she was so courteously served by a clerk that, acting on a spur of the moment impulse, she dashed off a note to the head of the firm saying how much she appreciated what appeared to be a definite policy of the store—to be kind and courteous to customers. The much folded and faded letter held in her hand, which came in reply, read in part: "It happens to be one of those dark, rainy days in the city, which makes me all the more grateful for the bright, friendly spirit of your kind note." The signature was that of one of the merchant princes of the twentieth century.

Now the woman was showing tangible evidence of what every grateful act brings to the doer: the remembrance of a moment lived at its best; an inner indestructible gladness which the heart can always savor and will always find good. Her thoughtfulness indeed must have been of some encouragement to another. But her face and words, as she recalled the incident, gave proof that her graciousness did most of all for her.

What do we want most from this business of living? Don't we want to have a rich and serene life, with a minimum of regrets? We all want to possess the love and the good will of our fellows. How are we going to get it?

Well, suppose you try being caustic, or only negatively critical. Pick out the flaws of your equals. Make dirty cracks about your superiors. Ride high, wide, and handsome over your inferiors. Stifle every generous, warm-hearted impulse. Hold back the word of praise. Although

all of us may be beginners in the art of living, not one of us does not know that in the prospecting adventure of life, that policy will leave us, not with gold, but with dust and ashes. Reverse the method, however. Try practicing the grace of gratitude, and we find that, like the magical flower of mythology, where for every bloom picked two more appeared, our own inner joy will be multiplied unendingly.

Indeed, one of the most workable techniques I know for pulling ourselves out of the dumps is to list mentally all the things for which we can and should be grateful. Now and again life gets us into a dark corner. But before we completely give in, pause and say something like this: "I am a Christian. I am a part of the most exhilarating heritage in the spiritual quest of mankind. I have a religion that can give hope and courage to the human heart. I am a citizen in a goodly nation. I have some recollections that are sweet and fine. For me there is tomorrow. I have friends who are standing by. I am alive. I may be down, but I am not out!" Let a positive and appreciative note come into thought through such a listing, and you begin to find yourself on the way up and out of the valleys of depression. Many find it a decisive thing to say aloud: "I have really so much for which to be grateful. Thank you God. Amen." Offer a prayer as simple as that and mean it, and you have a lift to your spirit.

Too Often We Are Silent

And then see how much and at such a little and most pleasant cost, through gratitude, you can do for others! Go back again to our earlier question: What do you want most? What are your basic needs? Of course they are food, clothing, and shelter. We need these to exist. But beyond existence, *to live*, what would be first? We might use different words, but most of us would say: "I need appreciation. I need to be respected. I want and need, more than anything else, to see the light of gratitude reflected in another's eyes. I crave to hear from another's voice words that assure me that my life and my work are held, in their opinion, to be of worth."

In any discriminating list of the greatest men of the twentieth century the name of Albert Schweitzer would go near the top of the list. In his *Memoirs of Childhood and Youth*, he sadly recalls going to the cemetery of his native village to say loving and grateful words over the ashes of those, long since dead, which he so wished he might have said when they were alive. In youth, he says, he took the benefits of his parents and friends for granted. Too often he was silent when he might have spoken an appreciative word. Then the lengthening years taught him how deep the grateful word could go. Now knowing, he muses regretfully over the unresponding tombstones, and he writes, "We must try to be the water

that does come up—a spring at which men can quench their thirst for gratitude."

May the spirit of those words, and the words themselves, do some deep prodding among us. To boys and girls let them say, "Be grateful to your parents, to teachers, to all those who help you." There's no nectar you can give them than your gratitude. To a child to parents and it asks, "Are you being grateful to your children?" By your encouragement, rather than your continual criticism, are you being a spring to the thirsty? To a worker trusted to you that their thirst may be quenched? To a boss comes to employees and asks, "Have you ever heard from you a word of gratitude?" It comes to those of us who have executive responsibility and asks, "Do you do enough of what is perhaps the most desired thing of all for those beneath you—a word of appreciation?"

The cook in your kitchen, the barber who cuts your hair, the stockroom boy and the president in your company, the learner and the teacher, the old relative far away, and your mate across the dining table—each may quench his thirst for gratitude. May we let the water of appreciation come to the surface!

All this has significance to the vast social complex that bedevil us today. The *grace of gratitude* we have stayed contained and confined only in limited personal relationships.

Trace back to the origins of some of the most serious and violent tensions between management and labor in our democratic life. Even those of us who are sympathetic to the free enterprise system will find that some industrial leadership has been careless in paying the tiny price of consideration, of gratitude.

Look at the dark chasm that exists between the free democratic nations and Communist Russia. While ideological differences, a passion for dominance, and a hundred other reasons may be listed, yet we cannot see too that ingratitude, the failure to say thank you, a stubborn, donkey-like arrogance, these have been some of the coldest chisels and the hardest hammers to break the vessels of trust and co-operation!

"What a Woik!"

Some time back, my wife and I were visiting Rome. With a group of tourists we stood in the Vatican looking at its flawless mosaics. You who have seen Rome will recall the matchless beauty of those works of art. As we looked appreciatively, we heard a member of the party, who surely must have come from Brooklyn, whisper to his companion, "What a woik! What a woik!"

This matter of praising each other, as nations and groups, for the distinct contributions we have made is surely an important matter in alleviating friction and distress between us. It's an amazing thing—but

when condemned for our flaws, we bristle in reus and righteous self-defense. But if we are praised our virtues there is a tendency to acknowledge our comings and liabilities. The way is open for a rapid and the two-way traffic of consideration. Here is the foundation buttresses for order and for when we say, "What a work. Thank you."

Little more than a year ago I was in India. Representing our nation, I was lecturing from public platforms before sophisticated groups of Indian people. My aim was to attempt to interpret the spiritual foundation and the religious dynamic in our American life. And myself facing vast misunderstandings, often animism and suspicion. Following the lectures, there was always a question period. Inevitably, I was asked, "I say you are a Christian people. Why then do you have the attitude you do toward the Negro and other colored groups?" "You say you are a home- and family-loving people. How then do you justify the large number of divorces?" The questions went on and on with sharp and negative jabs.

Even after a very limited time among the Indian people I discovered that if I could express appreciation and if I could—for so much that they have accomplished, the whole atmosphere would change. You know of the complex and complicated problems that face India just now in its early years of independence. Hundreds of languages are spoken. The climate has been described as being either flood or drought. Poverty is widespread. The average income is considerably less than \$100 a year. A sensitive people live here, and they have known oppression in one form or another for hundreds of years. And yet I observed a great passion for independence and freedom. Evident was a universal drive to lift the standards of living and to stand upright in the conclaves of nations. So I discovered that if I spoke humbly and gratefully of the stirring progress the people of India have made in face of their hardships, when I spoke with great appreciation of India's great leaders in the fields of science and religion, the questions might be the same, but they were asked in a like spirit of humility and appreciation. If there were any tiny seeds of understanding that might have sown between our people, it came because I had the sense to say "Thank you." The grace of gratitude can be a powerful potion to arrest the cancers of racial and international life. For a nation or any group to play the role, not of the silent, stolid, ungrateful nine, but of the tenth, is to be a healing medicine to the most painful diseases that infect the body of mankind.

There is any condemnation more subtle and stark than "He is one of the nine"? Can there be any satisfaction sweeter, any reward greater, than to see in another's face and to hear from another's lips, "Thank God you are the tenth"?

Fortnightly Review . . .

Your Church Paper

November 10, Mrs. H. G. Stub, widow of Dr. H. G. Stub, president of The Evangelical Lutheran Church from its organization year in 1917 through 1925, was 91 years of age. In two visits Mrs. Schiotz had with her in Oslo, Norway, during mid-October, it was evident that Mrs. Stub continues to enjoy relatively good health. And her interest in the life and work of The Evangelical Lutheran Church remains unabated. She told Mrs. Schiotz that she looks forward to the arrival of each issue of LUTHERAN HERALD, and that she notes each time a pastoral move from one parish to another.

Today I talked with a couple from one of our North Dakota congregations. Quite unsolicited these two people volunteered the information that they eagerly follow the work of the Church in its many-sided Kingdom activity as this is reported in the pages of LUTHERAN HERALD. From time to time I hear similar stories when I visit with lay people in our congregations.

Mrs. Stub and the North Dakota couple illustrate what the HERALD does for thousands of people. In 1958 the mail service delivered it to 1,155 homes in the Provinces of Canada, to 89,525 homes in the United States, and to 256 in foreign countries. In some of these homes its pages may be quickly scanned, in others they will be read quite casually, but in most homes there will be diligent readers anticipating each issue. And in such homes the Kingdom information transmitted becomes the occasion for uplifted hands in prayers of thanksgiving and intercession.

One of the concerns of LUTHERAN HERALD's editor is to provide more reading material that confers the encouragement and instruction of seeing God at work in the lives of people. The Holy Spirit did not conclude His work with the last chapter of the Book of Acts. But few editors have a staff member with the eyes and pen of a Luke to do such reportorial writing.

October was LUTHERAN HERALD subscription month. The response was excellent both in renewals and in new subscriptions. Increasingly congregations are subscribing for each member in the parish. As this becomes common practice, HERALD coverage in our Church will become what it should be. If this is not the practice in your congregation, write to the Subscription Department for particulars and discuss it at your annual meeting.

FREDRIK A. SCHIOTZ
President, ELC

The Lady and the Manse

It has been said, "The Spirit of God has two dwelling places—one in Heaven, and the other in a thankful heart." This I believe, provided there is unqualified gratitude in that heart—and "there's the rub!"

A perusal of Thanksgiving proclamations disclosed a telling fact. The farther back one read in history, the more humble was the thanks for God's infinite mercy toward such undeserving people, but the more recent ones struck a note of congratulating God for His great wisdom in blessing us!

This is Thanksgiving? If this be the quality of our thanks, we'd best pray as did the Malagasy girl, "Lord, light a candle in my heart, that I may see what is therein, and sweep the rubbish from Thy dwelling place!"

*

*O how shall I receive Thee, how greet Thee, Lord
aright?*

*All nations long to see Thee, my hope, my heart's
delight!*

*O kindle, Lord most holy, Thy lamp within my breast,
To do in spirit lowly, all that may please Thee best.*

*

One of the most provocative, intriguing signs I've seen for ages, stands in Son Paul's bookshelf (with his confirmation picture and certificate) and asks in his terse, blunt hand, "HAVE YOU?"

That's all—but I've no doubt it speaks volumes to him, and strangely enough, it says plenty to me, for those can be quite convicting words. Just ask yourself, and think for awhile, "HAVE YOU?"

*

While thumbing through a Church directory, Pastor Paul remarked, "We have Faith Lutheran Church and Hope Lutheran, but have you ever heard of Love Lutheran Church or Charity Lutheran?" Hmmm?!!

*

A clattering racket in the alley drew me from the house, wondering if it were a Garbagemen's Workshop, but it was only Marcia Brende slamming junk into the trashcan.

"I'm so disgusted!" she exclaimed. "I just heard from my sister, and she writes that their new pastor is having a rough time because so many of the members are just vulturing around, waiting for him to flop!"

"If only they'd stop panning him, and start praying for him—and I said *for* him, not *about* him—then maybe things could start happening for Christ in that place."

Smart girl, that Marcia.

*

Old Rev. Walden, retired and living with his daughter, has observed that "Thou shalt not judge!" is a

favorite smoke screen for those who fear judgment even in that they give themselves away, for the desires of our souls are quite clearly defined by the light of God's truth.

*

Last Sunday Old Man Monson's lips twitched, then broke into a broad grin when we sang, "I have a faith that will not shrink," so I made a point of cornering him after Church, to learn why.

"Yah well, when they sang that first line," he chuckled, "I thought of some of these flannel-mouthed fellows whose ideas shrink and get all out of shape if tossed into hot water, and so I decided we need 'sandwich' faith! And then I got kind of excited because I remembered that before God even gives us faith, He's guaranteed by Christ's Cross—sort of pre-shrunk—might say. Aw yah, God—He thinks of everything!"

*

Three cheers for the director of our local Boys' Club who came up with a real silencer when asked about segregation. "This is a Boys' Club," he declared, "we don't deal in skins down here!"

*

I liked this one: "His thoughts were slow, his words were few—and never found to glisten; But he was true to all his friends—you should have heard him!"

*

"'A prophet is not without honor save in his own country,' is one quotation I seldom appreciate any more," munched Rev. Walden during a recent coffee hour. "It's been used too often," he went on, "and I've grunted, frustrated people who feel they're not properly appreciated."

Then twirling his third doughnut, he concluded, "It should be fairly obvious that if they really were properly appreciated, or really had something on the ball, they wouldn't need it if folks knew it or not. Their honor would be satisfied in 'Soli Deo Gloria!'"

*

Reflecting the spiritual shoddiness of too many churches, and the art and music in too many churches too, these are "sacred" expressions—criteria of our concept of God, we shall have to admit that we are not thinking very magnificently of the King of Kings, and—more tragically—that we may not have seen Him at all!

Too often we're trapped into doing what would be "nice" to do, thinking what would be "nice" to do, till in a continuing festival of mediocrity, which never reveals nothing higher than itself, we've lost the touch of God's splendor, and are almost certain

great shock when the quintessence of Heaven's
bursts upon our unready eyes and ears.
uly, to paraphrase Marlowe, we "must needs have
st's beauty beat upon our conceits," that we may
hip Him, not as we think—but *as He is*.

*

Nelson says he's glad football season's over. "It's
dangerous game," he vows. "You should see all the
ned ankles and slipped discs that come to me out
ne bleachers!"

*

rom Thanksgiving on I'm a gone goose," moaned
Brende. "All those scrumptious holiday foods
e me forget all about these pounds I'm s'posed to
' But Marcia promptly put starch in his spine when
read him a lesson on temperance in eating.
ood is the worst temptation there is, and don't for-
she pointed out, "Adam and Eve ate themselves
t out of house and home!"

*

randpa Galen is convinced one reason there are so
y ineffectual "Christian Soldiers," is that they can't
their minds on the skirmish at hand—they're al-
s looking around for that vague *Big Battle*, with
result they're quite easily routed in most minor
unters.

*

Oooooo! I have so much to do before Christmas,"
ldered Mary Maas, "and I just can't seem to get
g; but then I guess one of these days, when I get
enough, I'll get it done!" Does that ring a bell,
es?

*

's a funny thing," mused Grandma Jane, putting
he hem on Julie's new red-plaid dress. "We think
etime is so long, and here it's only a tiny stitch on
abric of eternity."

*

ell, maybe it's time to wax poetic again, though it
s few folks feel any rapture over the end of No-
ber, for it is a bleak time that makes us feel like
clean-up crew in the stadium after Autumn has left
her pageantry and games.

there we are with the lonesome sound of the rake
ching up the last leavings of fall. Vagrant winds
up breezy murmurings in the pines, but deciduous
stand mute, stripped of their green vocabularies.
e lilt of the meadowlark is hushed, and all around
and lies stripped and spent. A season of song is
d, and once more seedtime and harvest have passed.
t this is no time to dwell on endings, nor spend our-
s on rememberings, for now we must snap to at-
tion! About face! And there before us wait new songs
ng, new fields to plant, new growth to cherish in
hearts . . . Advent is at hand!

—PASTORINA

November's end . . .



. . . So there we are with the lonesome sound of the rake
scratching up the last leavings of fall. Vagrant winds stir
up breezy murmurings in the pines, but deciduous trees
stand mute, stripped of their green vocabularies.

The lilt of the meadowlark is hushed, and all around the
land lies stripped and spent. A season of song is ended, and
once more seedtime and harvest have passed . . .



Cradle Carol

The little birds praise you,
The wren and the sparrow,
The rabbits and squirrels
That run in the snow.
This house may be small
And this cradle be narrow.
You learned to be humble
A long time ago.

O little Lord Jesus,
Your moment is breaking.
The angels in heaven
Have polished your star.
Alone on their hill-sides
The shepherds are waking
The wise shall grow simple
And find where you are.

ELEANOR SLATER

Advent in the Souls of Men

"...light has dawned"—Matthew 4:16

Light and Advent go together. Matthew quotes one of the great Advent prophecies of Isaiah which bathes the coming of the Messiah in divine Light:

*The people who sat in darkness
have a great Light,
and for those who sat in the region
and shadow of death
Light has dawned.*

So Advent is for Light. Light in the souls of men—that first of all. Until Advent Light has been admitted into the soul of a person, Jesus Christ is not his. Paul said, "The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners." To him this was not theory; it was personal fact. Therefore he added, "And I am the foremost of sinners." It is not society that sins; it is the individual within society. It is not a nation or a people that is saved; it is the individuals, one by one, who make up the nation or people.

And lost-ness is dark-ness. It is easy to understand why Scripture so often makes sin and darkness synonyms. He who is in the dark cannot see; he cannot find the way; he fumbles and falters; he wanders aimlessly; often he stumbles and falls—in short, he is lost.

Then Light dawns, and darkness flees. There, just

ahead, is the way, its every step outlined in Light, every pitfall and obstacle clearly seen. He who is in Light does not falter and fumble, does not stumble and fall. He sees where he is going, and he reaches his goal.

This is an Advent message, because it has to do with Jesus. He once said, "I am the Light of the world. He who follows me will not walk in darkness, but will have the Light of life" (John 8:12). His coming into the world was to usher in the era of light—saving the world in divine Light.

That is why the Gospel is addressed to persons, individuals. That is why the power of the Church is not a unit power but a composite power. It is the power of millions of souls. It is the aggregate Light of all the individual candles of salvation that together light the world in the souls of men.

Nor must we forget the promise and the power that go with it: "You are the Light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and so they shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:14-16).

Bigotry at Benning?

Cult of the Tired Feet

Presently at Fort Benning, Georgia, an Army Infantry Training Center, there flourishes in broad daylight and with official approval the cult of Saint Maurice, Roman Catholic patron saint of infantry. The cult is not sponsored by Roman Catholic chaplains for Roman Catholic men. It is sponsored by the post for *all* Army men. There is a statue of St. Maurice on the grounds, a picture of the saint at post headquarters, the St. Maurice medal, blessed by Cardinal Spellman, is given as an inducement to good soldiering to Protestants, Catholics, and Jew. Thus on the manly chests of Protestants, Presbyterians, Episcopalians, Lutherans, and Catholics dangle Roman Catholic medals. St. Maurice is there to cheer, to warn, to protect.

Protesting Protestants

Protests against this intrusion of denominational symbolism into the life of the whole community have been registered with the President, as Commander-in-Chief, the Secretary of Defense, the Secretary of the Army, and the Chief of Army Chaplains by agencies representing the majority of American Protestants. So far no major corrective action has been taken.

Meanwhile the cult of St. Maurice has now spread to Fort Leonard Wood, Missouri, and bids fair to expand to all infantry units in the Army. At Fort Leonard Wood the Official Daily Bulletin carries St. Maurice as the patron saint of the unit. As if these were relevant to all soldiers regardless of religion.

Who Is St. Maurice?

The source of all the hubbub was an obscure officer of the Theban Legion under Diocletian (third century). The Theban Legion, composed of all Christians, was ordered by Emperor Diocletian to attack Christian missionaries in Gaul, the soldiers demurred and were exterminated, Maurice with them. The story is poorly documented, and historically doubtful, but there is enough in it for the Church Calendarium. The feast day of St. Maurice is September 22.

Counter-Offensive

Protestants are not unused to these curious encroachments, but we usually content ourselves with de-

ploring or protesting their existence. I have a more positive suggestion. I propose that all Protestants back a Protestant Patron of Infantry with statues, medals, pictures, votive lights, and official announcements in the Daily Bulletin at all infantry posts. And I propose that we elect Huldreich Zwingli, the great Swiss reformer, to this position of honor. Luther and Calvin would be better known and Gustavus Adolphus more dramatic, but there is no record that either Luther or Calvin completed Basic Training and Gustavus was an incorrigible cavalry man. So it will have to be someone like Zwingli who not only fought like a foot soldier but died like one, in the icy forests of Kappel.

Such action would prove that Protestants are not negative and bigoted but positive and imaginative.

Jewish Patron

And I propose further that if Roman Catholics and Protestants are to have their statues, pictures, and medals, we extend the same courtesy to our Jewish friends and compatriots. Why not a statue to Judas Maccabeus at all Infantry Posts?

In the Name of Reason

I am not suggesting that we have uncovered in this maneuver a sinister Roman Plot to infiltrate our military. St. Maurice and his cult are probably the product of the imagination of zealous but imprudent laymen who do not understand what a powder keg of religious antagonism they have readied and fused. But common sense and ordinary political prudence should prompt the Roman Catholic Church, the Military Ordinariate, and Roman Catholic Chaplains to use their good offices to prompt a withdrawal of Maurice and his legion to their proper precincts—the devotional life of Roman Catholic soldiers. Neither the Roman Church nor anyone else can possibly profit by an action which so clearly violates the religiously non-discriminatory intent of the First Amendment. If the Roman Catholic Church itself takes such corrective action, she may be saved from the embarrassment which would accrue to her if 70,000,000 angered Protestants and Jews converge on St. Maurice. Americans overwhelmingly want the consolation of religion in the military, but they will not long tolerate a denominational monopoly.

The Word and the Church

What Is the Church?

The Church is the congregation of saints, in which the Gospel is rightly taught and the Sacraments rightly administered" (Augsburg Confession, Art. VII).

We believe that the Church has its unity in Christ through the Holy Spirit. We do not ignore the existence of other than Lutheran Churches, nor do we attempt to reduce the unity of the Church to outward organizational forms.

"Church" is a glorious word. It is found in the Bible in various forms 114 times. The Church is not a reform school, a club, a mob, a secret society, a beggar, nor a burden. It is an assembly of faithful people, chosen, quickened, sanctified, and redeemed. The true, invisible Church is a place of God's indwelling and the object of His choicest purposes, for she is the crown of His works and the end of all His providences. It is a body, a bride, a house, a workshop, a lighthouse, a hospital, an army, the pillar and ground of truth, and the property of Jesus Christ. The Church is universal, one, holy, apostolic and perpetual

God's Church is not a cellar to conceal, but a pillar to display His grace. It is an eternal column, not a floating island or quicksand. A living Church is the best ornament of Christianity. Such a Church will be faithful to God's Word in a sinful generation which seeks to alter the saving ordinances. She seeks to make the truth known at all costs. She upholds, defends, maintains, and propagates the pure doctrine of Law and Gospel. When such a Church is sneeringly called bigoted, she knows that she has a new nickname for truth. She has no reason to live if she ceases to bear witness to the guilty and weary. If the visible Church alters the ordinances of God, she ceases to be a true Church of the living God. An unholy and unregenerate Church ceases to be a pillar and ground of truth.

Marks of a True Church

A Church which pleases the Head of the Church, Jesus Christ, receives the Bible as God's Word, which is the only rule of faith and practice; she receives the Word of God as a Means of Grace, i.e., as the channel or vehicle of grace; she believes that the Means of Grace works faith. She does not depend upon a form of government, nor upon a superior external holiness, but

builds alone upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; and she believes that it is a delusion to think that it matters little *what* one believes, if one is only

Altar and Pulpit Fellowship

We are committed to the position of "Selective Fellowship." That is, it is one thing to feel a common bond of faith and fellowship with a true spiritual saint who has found peace with God, and it is quite another to have fellowship with the same person when he appears as a member of a visible denomination which has denied the true Gospel in whole or in part. In setting he becomes one with false teachers whose opinions of men overrule the revealed Word of God. If it were the duty of all Christian bodies to unite in worship, sinking their differences on each side, should the movement be confined to Christians? What about the Jews, from whom we were only separated by the Council of Jerusalem in 50 A.D.? Perhaps all, charity should demand of us that we should make submission to the Pope. We might even join with the atheists in a common definition of the Divine, thus asserting it to involve existence and non-existence simultaneously.

God's Word does not allow such carelessness in dealing with the visible organizations, denominations, and with the one and only true and invisible Church. It is what makes the whole matter so confusing to the people.

Out of love for the truth we protest false doctrine. "Exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3). Where there is not union of doctrine, all other union is hypocritical. Paul speaks of "the same spirit of agreement according to that which is written. I believed and therefore did I speak" (II Cor. 4:13). He also speaks of "one Lord, one faith, one baptism" (Eph. 4:5). Paul declares "For we can do nothing against the truth, but only in the truth" (II Cor. 13:8).

The true believer cannot knowingly be a member of a Church which teaches error and thus promote error (II Cor. 6:14-15). It would be well if we all gave careful and courageous consideration to the many admonitions on this important theme as set forth in the Word

such as that written by Paul in Rom. 16:17: "Now I beseech you, brethren, mark them which cause divisions and offences (occasions of stumbling) contrary to the doctrine which ye have learned, and avoid them" (cf. 15:1, 5). The Apostle John, otherwise known as the Apostle of Love, had no love for those who ignored the true doctrine, when he wrote, "If any one cometh to you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (John 10-11).

Let us see to it that our own Church does not fall under our own condemnation as to laxity of doctrine and practice. John in Rev. 3:20 tells us about a congregation without Jesus. The door was locked against Him. I wonder, for it was neither warm nor cold. It depended upon its own power. It thought it was rich and had plenty. But it was wretched, miserable, poor and naked (v. 17). It felt no responsibility for the sinners in a lost state. The Lord sought to get in. He presented Himself as a merchant, offering "gold tried in the fire," "white raiment," and "eye salve." This story tells that the revival of the Church begins with the individual—"If any man hear." He calls Peter, John, Thomas, and you! Jesus never goes into any man's heart against his will: "and open the door." To such He will go in. With such a Church membership, He will "sup."

The Church in this hour needs to read the words in: "Remember, therefore, how thou hast received and heard, and hold fast, and repent" (Rev. 3:3).

The Church of today must be reminded of the permanent distinctions between the old faith and that which is called new: (1) the old faith of our Fathers is historical; the new is speculative; (2) the old faith has not only influenced history, but it is itself a series of facts; (3) the old faith invites rigid scrutiny: Jesus lived, died, and rose again; (4) the old faith is a lighthouse and is built on a rock; (5) the old faith is positive, the new faith is negative; (6) the old faith is constructive, the new faith is destructive.

Our own generation is the best proof of this. Satanic powers gave us the monkey instead of the holy Creator; hydrogen explosions instead of the Holy Spirit in history; death and the grave in three world wars instead of immortality and the resurrection. If society is the only end, and if annihilation is the destiny of all men, then the moral results of such a creed cannot be problematic.

The Christless world will always be like the man who built on the sand (Matt. 7:24-27). The fallen house was never built again, there was no salvage, and it was a total wreck.

Our Church of today must be built on nothing less than the sure Word of God. Such a Church cannot be undermined nor destroyed. The gates of hell cannot prevail against it. Though the wind howl, every brick is cemented to the changeless, infallible, and unfailing Word of God. Troubles cannot sweep her away but only endear the Word to her love. Nothing shakes the Church which builds its faith on the merits of Christ. This is done by the Holy Spirit working through the Word of God. The "shalls" and "wills" will hold her fast. Such is the Church which has the Word centered in all her works.

The Truth Excites Opposition

The preaching of the Gospel in such Churches will excite opposition. It is an astonishing display of justice and severity toward false teachers. The Gospel is a consuming fire. It cannot be at peace with error. Falsehood and truth cannot lie down side by side. The banner of the King of heaven must wave over all temples or be in conflict with His sovereignty. Fire is intolerable of that which it consumes. Live coals cannot be quiet in a haystack. Fire knows no moderation. The devil would have been satisfied if the disciples had entered a monastery and stayed there. But no, they put Asia afire, they were restless souls crossing the stormy seas, thundering into Europe with a Gospel of dynamite—a power to save men's souls—a Word of damnation and reconciliation. They were tortured, imprisoned, brought before tribunals, flung to the beasts, and devoured by the lions. Paul declared that those who differed from the Gospel he preached should be damned (Gal. 1:8).

May we in our Church today catch the flame of this consuming Word. Christ came to send a fire in the world. This fire is in His Word. Let it have a central place. Let us not put out the fire in order to get a false unity. Resolve to outstrip evil by bowing before Him who supplies the fire. If souls are not saved, all of our work is of no avail. The business of the Church is salvation. If men are not saved, God is dishonored with any and all bigness. Let us use the methods of the apostles of the early Church. They simply preached the Gospel of Christ.

Our sole business as a Church is to lead men to Christ. All else is subservient. Every member of the Church should be a fisher of men. Let the Word have a central place in all this work of soul saving.

Church of the living God, awake! Once more write truth on your banners; stamp truth on your swords; for God and His Word charge forward. Spare not, slay until truth alone sits as King.

Two years and one month remain before the consummation of our union with the American Lutheran Church and the United Evangelical Lutheran Church. On January 1, 1961, please God, the new Church will begin to function. Thus, we are entering upon the last biennium of preparation for union.

The New Church and You

From a synodical point of view, preparations have advanced very, very far. When the three conventions of the uniting Churches spoke their separate minds in 1958, little remained to be done other than to carry out myri-

ad details. Various committees and boards, headed by the Joint Union Committee, are hard at work with those details now. In another week or two it will be possible for us to bring news as to what transpires at the meeting of the Joint Union Committee, which will have been held before this issue appears. From that point of view, everything is "under control."

What is far, far more important, however, is that there shall be proper preparation for the union in the place where it really counts—in the congregations and among individuals. At this very time a long series of so-called "pre-merger meetings" is drawing to a close. In every projected conference of the new Church, such a meeting has been held or is being held. These meetings have two purposes: first, that members of congregations which will be in fellowship in the new Church at the conference level may become acquainted; second, that the congregations may learn to know more about the new Church.

It is that second point which concerns us here. There is not a little validity to the criticism we have heard repeatedly over the past years, that the union negotiations have concerned themselves so much with overall structure and organization that there has not been so very much to interest and engage the attention of the people of the Church. Of course that situation was inevitable. It was necessary that the proper structural and organizational details be taken care of. As we stated above, however, that is pretty much a thing of the past. What is important now is that the congregations shall be ready for the union.

This brings up a matter we have intended to write about for a long time. We have deliberately left it until most of the pre-merger meetings have been held. Our

purpose here is to introduce a remarkable little volume which can perhaps do more to prepare the people uniting Churches for the birth of the new Church than almost anything we can think of. We refer to a book entitled *Unity Begins With You*. It is written by Robert C. Gremmels, one of the members of the staff of the LUTHERAN STANDARD, official paper of the American Lutheran Church. The idea for the book originated with our brethren of the ALC, who commissioned Mr. Gremmels to do the job. Wartburg Press, Columbus, Ohio, published the book.

This is certainly not a forbidding volume! Cover, title page, foreword, and table of contents, it is only 100 pages in length. In addition, there is an excellent line map showing the districts of the new Church, and also a useful world map showing the location of the World Missions which the Church will conduct.

While this was originally an ALC project, it has become a joint project, due to the willingness of the ALC to share its idea with the rest of us. The Joint Union Committee, through a special committee, had overseen its preparation, and all three Churches are using it to its use. The price, by the way, is only 50c per copy.

What is this little volume? It carries the subtitle "A Personalized Preview of The American Lutheran Church," and that is exactly what it is. Mr. Gremmels has cloaked a simple discussion of the new Church in a fiction form. He invents a man named Bill Davis whom he describes as "a fairly typical 'merging Lutheran.'" In eight brief chapters he introduces Mr. Davis to the new Church, with the emphasis always upon the individual. The title, *Unity Begins With You*, strikes the keynote of the whole thing. The point is, obviously, that it does little good to set up an organizational structure and to invite congregations to join with it—unless each individual member, you, and you, and you, and a million other "you's" are made to feel a distinct part in the new Church.

How should this book be used? Two things can naturally present themselves. In the first place, of course, a simple reading of the book by an individual can accomplish a great deal. It was not to be expected that the biennial Reports of the Joint Union Committee of the uniting Churches would prove exactly popular reading! Thousands of our members have read them and therefore know a great deal about what the new Church will be like. However, hundreds of thousands have not so much as looked at them. A simple reading of *U*

ns With You will accomplish wonders. Furthermore, the book is so well written that we are sure that the casual reader will find it fascinating. Beyond that, however, it has been the hope that *Unity ns With You* would become what the members of Joint Union Committee have been calling a "study ment." That is, it is hoped that groups and organizations within the congregations will set aside a series of meetings to study and discuss the new Church, using *Unity Begins With You* as the basis. Some organizations may want to invite people in to discuss various issues. However, if the members of the organizations have copies of the booklet in their possession, and the discussion leader for each meeting will in addition have a copy of the *Report of the Joint Union Committee, 1958*, it will not be necessary, as a rule, to call in so-called "experts." After all, when it comes to the Church to which we belong, we are all supposed to be experts."

If the members of the congregations of the new Church will use this book, there is not much doubt but when the day of consummation of the new Church comes, we will have a majority of really well informed members. Certainly, that is an end devoutly to be hoped.

Don't Leave the Devil in Charge!

Perhaps Reformation Day is still so close that its observance is fresh in our memories. Judging by reports, it was widely celebrated, not least by "rallies" in which many congregations participated. As always, the climax when the gathering, large or small, rose to sing the Great Battle Hymn of the Reformation, Martin Luther's majestic "A Mighty Fortress." Certainly, that is fitting proper.

However, there still seems to be a tendency to commit a pretty tremendous crime not only against a great hymn but against simple propriety when Reformation Day audiences sing that hymn. By that time, what with special music, Scripture reading, and an address, the evening is drawing on. It has become necessary to hurry ceremonies to a close as rapidly as possible. Therefore, all too often, the presiding person announces, "We will now rise and sing the first stanza of A Mighty Fortress." So the audience rises and sings with gusto:

*A mighty fortress is our God,
A trusty shield and weapon;
Our help is He in all our need,
Our stay, whate'er doth happen;
For still our ancient foe
Doth seek to work us woe:
Strong mail of craft and power
He weareth in this hour;
On earth is not his equal.*

Then 500—1,000—10,000—Lutherans sit down, well content with their efforts. And what have they done? On a triumphant note, they have left the devil in complete charge of the situation, and 99 out of the 100 of them do not realize that they have done so! Please notice that the last four lines of that stanza are, as Martin Luther intended them to be, an excellent description of the power of the devil!

We therefore respectfully suggest that Reformation Day audiences do not close their festivities by leaving the devil in charge. It will take only an additional ninety seconds to add the second stanza, which leaves the Lord in charge. As a matter of fact, since there are only four stanzas, why not sing them all? A more majestic close to a fine occasion cannot be imagined.

Incidentally, having gotten that "gripe" of long standing off our mind and onto paper, may we add this comment: Is it not tragic how few people really realize what they are singing? We have talked to quite a number of people who were in a group of 10,000 at a recent Reformation Day rally where stanza 1 only was sung—in other words, where the close of the service left the devil in complete charge. Only *one* of those we have talked to had even noticed the incongruous situation that had thus been created! Thousands of those who took part simply did not pay attention to what they were singing. After all, it is not only the music that counts; it is also the message which the words of a hymn convey. Perhaps what we all need is to pay more attention to what we sing.

Twin Imperatives

In a day when the organized Church is concerned about "unity," "union," and "merger," it behooves us to give careful thought to a warning sounded by Dr. Franklin Clark Fry in his message to the Executive Committee of the Lutheran World Federation at its recent meeting in France. He pointed out that Lutherans reject the view that faith should be "diluted" and "distinctive doctrines soft-pedaled, so as not to interfere with, or infringe upon, the sense of the unity of the Church." So, he contended, the first imperative is loyalty to divine truth. On the other hand, he said, "It is often a besetting sin for some of us to put the accent so exclusively on truth and not on unity at all, that we equally distort the proper balance between these two imperatives of the Christian life."

That is putting in plain language what we can never afford to forget: One of the "twins" leads to sectarianism, and more than one Lutheran body has become a sect when it thought it was defending the truth. The other leads to unionism, and Lutheran bodies have stranded on that rock, too. Our prayer needs to be, "Lord, keep us in the middle of the road."

Church In The West

WEST OF THE GREAT DIVIDE. Norwegian Migration to the Pacific Coast, 1847-1893 by Kenneth O. Bjork. Norwegian-American Historical Association, 671 pages, \$7.50.

Dr. Kenneth O. Bjork is professor of history at St. Olaf College. He has long been interested in the story of the immigration from Norway to the United States. Some years ago he wrote a book regarding Norwegian engineers in America. The present work has occupied him for the past ten years. To say that any work is "exhaustive" in its field is to go pretty far. However, I venture to say that Bjork's present volume will always stand as the number one source for information concerning the migration of Norwegians and their descendants toward and to the shores of the Pacific Ocean. Actually, it is not only the Coast areas which are included. The mountain empire of the Rockies also finds its place. As far as the Coast is concerned, everything is covered from the southernmost tip of California right on up through the Pacific Coast states to British Columbia, and to Alaska.

It would be impossible for a person to work in this field without devoting a great deal of attention to the progress of the Church, and Dr. Bjork does so. Naturally, secular history has the more prominent place, but it is readily possible to get a bird's eye view of the Church by going through this volume. Some of the material must be culled from more general chapters; most of it, however, is in chapters dealing specifically with the Church. Regarding the sects, I need say little here other than to emphasize that possibly nowhere else in our country have the non-Lutheran groups reaped so rich a harvest among Norwegian immigrants as on the Pacific Coast. As far as the Lutheran Church is concerned, it is a mixed picture. At no time did the Church succeed in following its people to the West so diligently that even a sizeable minority of them were preserved for the faith of their fathers. On the other hand, I doubt whether one can find anywhere a more heroic example of contending for the faith on the part both of pastors and consecrated lay people.

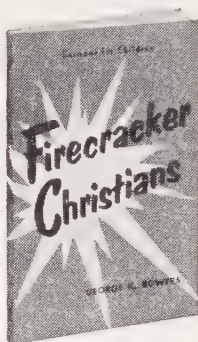
The West was the last great American frontier. When one now adds Dr. Bjork's book to all those that have preceded it, telling the story of the building of an empire in the Middle West, one has a fairly comprehensive story of the immigration from Norway, which began in the early part of the 18th Century and reached its culmination toward the close

of the 19th Century. Included in all those books is also the story of the building of what is today The Evangelical Lutheran Church. O.G.M.

Children Worship, Too

FIRECRACKER CHRISTIANS. George K. Bowers, Muhlenberg Press, 112 pages, \$1.25.

This little paper-bound book of twenty-eight children's sermons has many virtues. The sermons are vivid in style and imaginative in content. They contain a good deal of illustrative material, and are presented under catchy titles. More important still, they



are rooted in Scripture and have a fine evangelical emphasis. In the opinion of this reviewer, however, they are too advanced in language and thought structure to be good examples of how to preach to children. With only a few minor changes they would make splendid devotional talks for youth or even adult groups.

Admittedly, preaching to children, especially when present in a mixed congregation, is a difficult art, for the temptation is always present to have one ear cocked for the adult reaction, or even to slant the message toward the adults under the guise of preaching to the children. This may be purely unconscious, of course, but it shows up in the resulting sermon. Too often pastors are so pleased to have *adults* tell them, "That was a wonderful children's sermon," that they don't try to find out how much of an impression the sermon has left upon the children themselves.

These sermons, for all their good points, leave the impression that the author has not yet achieved the artless simplicity which is the mark of effective preaching to children. Nevertheless, the pastor looking for children's sermon ideas and illustrations will be glad he has bought and read this book.

ARNOLD W. NELSON
Milwaukee, Wisconsin

Ministry to a Metropolis

URBAN CHURCH PLANNING. Kloetzli and Arthur Hillman, Muhlenberg Press, 182 pages, \$2.50.

This excellent book is a combination of manual. The first five chapters, Growth of Cities, The Urban Way, The City and the Church, Church Community Planning, and The Urban Church analyze what is taking place in the growing metropolitan areas. Helpful and concrete suggestions are spelled out so that the alert city pastor can meet the challenge of these changes. Up to this time, most authorities have asked the church to face the problems of the city, without daring to suggest concrete action.

The last five chapters: If We Examine Ourselves, Mapping the Church and the Community, Charting the Congregation, Do We Go From Here?, and A Look at the Future are a guide to help the congregation find its place in the picture of the changing city. This is absolutely essential if the congregation hopes to discover how to witness most effectively for Christ.

Only the person who has attempted to gather this information from many sources will appreciate fully the publication of this book. If it is read and its message is followed, it will save many churches in the city from "sleeping sickness."

JAMES R. OTTERNESS
Omaha, Nebraska

Programs for Women

DEVOTIONAL PROGRAMS FOR WOMEN. CHANGING SEASONS. Ruth C. Iversen, Abingdon Press, 158 pages, \$2.00.

Here is a little book of devotional programs for women's groups. There are forty programs for each of the four seasons—Fall, Winter, Spring, and Summer. Each program includes a scripture passage, a leader's introduction, the meditation itself, and a prayer.

Mrs. Ikerman writes in a free, easy, conversational style. The meditations themselves are drawn around some everyday incident which will be of interest to women.

The value of the book to the women's church lies in the simple but well-told stories and incidents which leaders and members could use to some advantage. However, one might find the devotional material lacking in depth and spiritual content.

MRS. ROY NIELSEN
Wahpeton, N. D.

Correspondence



They Defend Radio

Karl A. Olsson made some very interesting or provoking statements in his "Fresh" article in the October 28 LUTHERAN HERALD.

He is certainly entitled to his opinions, but here are some questions or areas that I would like to offer for his consideration.

True, many Gospel "preachers" or radio evangelists are limited in education, but did not God say He would use fools or the unwise to confound the wise? We know not how the Holy Spirit has taught and blessed certain individuals.

Is not also the Holy Spirit versatile? Does He speak or teach all men the same way?

I know countless numbers of people who have come to a saving knowledge of their Saviour, Jesus Christ, by listening to such programs; and a host of others whose lives were richly blessed through these Gospel programs.

MRS. JERRY KELLY
Grand Forks, N. Dak.

I agree with Karl A. Olsson that some religious broadcasters should "sit down in silence" for a little while and straighten out their thinking. I might suggest that Mr. Olsson do the same. He might add to his company of "thinkers" some of the theological seminary graduates along with graduates of his so-called "six-week Radio Pastors Course."

First, I object to Mr. Olsson's statement that protests to radio stations are ineffectual because radio stations will do anything that stays within the bounds of decency." *Do not condemn the entire media* because of the actions of some sinners in the field. Why not seek out those broadcasters with a sense of responsibility to serve in the public interest, convenience, and necessity? They *are* concerned with public comment and suggestion. Select these stations. Do not follow the lead of Mr. Olsson who says, "I shall have to lay

my fingers on the garrulous lips of my radio." Let Mr. Olsson set his dial to good programs. Let him encourage those stations with good taste.

For information of the "thinkers" let us be sure that they know there are radio stations in the United States that *do not* sell time for religious broadcasts. They *give* thousands of hours each year to regularly constituted church bodies.

I feel your paper owes an apology to those serious broadcasters who have diligently attempted to serve the interests of local religious faiths. They are making available *free* broadcast time. In instances where a *cost* charge is made many are making time available at below card rates.

HOWARD M. NELSON
Natick, Mass.

Manpower for the Church

►It was interesting to read, in a recent LUTHERAN HERALD about that small South Dakota congregation or parish from which several young men have gone into the ministry of our Church. The emphasis, as I remember, was on the part a small, rural parish has played in supplying young men for the ministry. Very good.

Our congregation here in Jackson would be classified as a large parish. About half of our membership is rural. The baptized membership stands at about 1,300.

Anyway, we have had one ordination each year the past four years.

As to future ordinations, we have a senior at Concordia College; a senior at Augsburg College; and four young men at St. Olaf, three seniors, and one freshman. Graduating from high school next spring and headed for St. Olaf and the seminary is another young man.

In other words, in not too many years, eleven "men for the ministry."

(The Rev.) FRED SOMMARS
Jackson, Minnesota

The Answer Is Yes

►Please answer one question: Would you, if you were given the opportunity to do so, publish in the LUTHERAN HERALD an article written by a Southerner on the Negro question?

FRANK E. SMITH
Dallas, Texas

Something About Syrup

►I am writing concerning the thoughts expressed by Pastor Streng in LUTHERAN HERALD (September 30), "Sunday School Syrup." Since Pastor Streng himself says that he does not know why we don't read our Bibles and then goes on to give thoughts pertaining to the problem, perhaps I, a mere laywoman, may venture some thoughts on the subject.

It has long concerned me that we have so many women who say, "I don't read the Bible because I don't understand it anyway." Since when do we have to understand? In secular education we are told, "If you don't know or understand, say so." I believe the psychological block is not that we think we can't understand the Bible, but that we have somewhere been impressed with the idea that we must understand in order to believe. From the beginning we are taught that God's Word is true and His promises sure; this is the fascination of Bible study. Life teaches us that our understanding comes through blind obedience in suffering, just as the Bible tells us before we can grasp this truth except by faith.

O. Hallesby recommends that we begin by reading until we find a thought to live by for the day. Kierkegaard in *Meditations* warns us that to start with doctrine is to be discouraged by our lack of understanding of thoughts greater than our own. Thank God, He reaches us simply in His Word, and we are led step by step. We should be offering "syrup" indeed if we reduce our teaching to what we can understand and explain!

Church history does not bring understanding of justification. Rather, justification by faith creates church history through the obedience of its members to their Lord.

MRS. LESTER H. PIERSON
Truman, Minnesota

The Epistle: Romans 15:4-9 • The Gospel: Luke 21:25-36

Toward the Second Sunday in Advent

Jericho

Monday, December 1

THE PORTAL

Read Numbers 22:1

The people of Israel . . . encamped . . . beyond the Jordan at Jericho.

Jericho was for the people of God a focal point in their journey from the land of bondage to the promised land. Now they were encamped in the plains of Moab, across the Jordan river. On the other side of the river was Jericho, the portal, the place of entry. This city was held by a heathen king, an enemy to their purposes. Use of this entry was not going to be easy. The prospect was grim. Indeed, there were those who wondered how entry could be made. In fact, it could not be made without the help of God.

There is a focal point for us too, a portal of entry to Your Kingdom, to the household of faith. Gracious Father, if we have not been brought over from the Plains of Moab to the Promised Land of Your grace, bring us squarely before the portal of repentance and there lead us into the new life which is in You. In the Name of Jesus. Amen.

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Thursday, December 4

UP TO GREATNESS

Read Luke 19:9

"Today salvation has come to this house."

Jericho was the home town of the little man named Zaccheus. He was small of stature and soul. He was short-sighted. He could see nothing beyond himself or how well he had done. But one day Jesus came to town. In the effort to see this well-publicized Visitor, Zaccheus climbed a tree. Jesus, knowing he would find him there, invited him to come down. Jesus went with him to his house, and saved him. Zaccheus climbed a tree to see Jesus; Jesus lifted him up from himself so he could see his need of salvation and live the new life.

Jericho is the home town of many of us, dear Jesus. How comfortably and sometimes proudly we live in these little lives of ours, satisfied with our greatness, pleased with our goodness. Give to us a curiosity about You so that we shall be rescued from the littleness of ourselves and be uplifted by Your salvation. Amen.

Tuesday, December 2

STRANGE ORDERS

Read Joshua 6:7

"Go forward; march around the city, and let the armed men pass on before the ark."

This was Joshua speaking. He was carrying out the orders God had given to him. If Jericho was to be taken, the only thing to do was to follow God in all obedience. Yes, even if the orders were strange! Marching around the city! Seven priests with trumpets of ram's horns! Going around the city seven times! And when the trumpets sound, all the people shouting, causing the walls of the city to fall down! Strange orders indeed. A likely way to conquer a city! No man in his right mind would suggest such a plan.

How well we know that we have our own ideas and our own plans, and that usually they seem to make more sense than Yours, O Lord. You tell us that if our Jericho is to be overcome we must confess our sins, look to You in Your Son Jesus, accept Your grace in baptism and the Word. How strange these means are to us, dear God, until using them, we believe. Amen.

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Friday, December 5

OUT OF DARKNESS

Read Mark 10:46

They came to Jericho; and . . . Bartimaeus, a blind beggar . . . was sitting at the roadside.

Jericho is a stronghold of all that is earthly. It is the home of the unsaved, the "satisfied," the afflicted. Bartimaeus was afflicted with blindness, but he had faith. When Jesus came to Jericho he took advantage of His presence, called out to Him, and was healed. Other citizens of his town told him to be quiet. Perhaps they told him he had no business to ask for favors. But Bartimaeus was blind and he wanted his sight. When he called, Jesus answered.

You still come into our Jericho, O Jesus, to heal and to help the distressed. Let nothing hinder us from calling upon Your Name. Let no one tell us we are foolish or superstitious to put our trust in You. There is no help for our inward needs except in the Name of the Lord. Come, O Lord, and heal. In Jesus' Name. Amen.

Wednesday, December 3

IT WORKED

Read Joshua 6:20-21

And the wall fell down flat . . . they took the city.

According to man's best judgment, the plan of attack God had outlined for the taking of Jericho simply could not have worked. But it did. The fall of the city was complete. The people had followed strange orders. They did so in perfect obedience. God did the rest. Perhaps that is why He asked them to do "ridiculous" things so it would be perfectly obvious that they had not won the victory. At the outset of their entry into the Land, He would impress upon them, "Not by your power, but by My might."

You have said that among Your people are not many wise, many mighty, many great. You have said that among Your people saved are the foolish, the weak, the humble. This is true, O God, because there is no wisdom, no power, no glory except in You. We thank You, gracious Father, for the miracle You do in us who yield to You. Amen.

+

Saturday, December 6

INTO SERVICE

Read Luke 10:30

"A man was going down from Jerusalem to Jericho."

It was this man who ran into trouble. That road down to Jericho was a bad road, a favorite spot for highwaymen to lie in wait for travelers. And that is what happened to this man. They fell upon him, stripped him, and left him wounded. Two of those who found him hardly any better. They passed him up. Another man, a Samaritan on his way to Jericho, had a heart, a love-filled heart, and he did all in his power to help the victim of the highwaymen. He was neighbor, as Jesus pointed out, to a fellow man. He did service on the Jericho road.

The road to Jericho has many people, dear God, for it is the road of the way of life. Give to me a neighborly heart that I shall help relieve the suffering of the way. Then I shall have the sympathy of my Lord who was full of tender compassion. Into this service lead me that I shall know the joy of Your citizenship. Amen.



The CHURCH in Today's World

U.S. Delegation at Coronation Not Political

Presidential Press Secretary James C. Hagerty said that the official delegation attending the coronation of Pope John XXIII in Rome on behalf of President Eisenhower was according to this recognition "as head of the Roman Catholic Church" and not as chief of State of Vatican City.

The President designated Secretary of Labor James P. Mitchell, Deputy Undersecretary of State Robert Murphy, and Mrs. Clare Boothe Luce, former U.S. ambassador to Italy, as "personal representatives" to attend the coronation rites.

Mrs. Luce was a member of the delegation which represented the President at the funeral of the late Pope John XII. John McCone, chairman of the Atomic Energy Commission, and Secretary of State John Foster Dulles were other members of that delegation. Mr. Hagerty said that the Pope's status as sovereign of the State of Vatican City did not enter into the matter of sending a delegation, although such delegations are often sent to attend inaugurations of new chiefs of state in foreign countries.

"We are sending a delegation to the coronation of a Pope, who is the head of a Church," Mr. Hagerty said.

All Prayed for Daily

A daily prayer for every member of the Philadelphia Presbyterian Church in Atlanta, Ga. is said by another member under a new program adopted by the congregation.

Known as the Undershepherd program, its name comes from Christ's description of himself as "the good shepherd" in the Bible. Attempting to "bring lost sheep into the fold and care for those already in the flock" as Christ did, 20 Undershepherds are each assigned to a flock of five families for whom they pray every day.

The Rev. Robert Alexander, pastor of the 300-member church, said members felt they too often neglected prayer

or only prayed for their individual families.

Carefully selected by the pastor, the Undershepherd is urged to review a list of his flock daily and call at each home at least four times a year. Between visits he keeps in close touch with every member through personal contact at church and by telephone. If a member becomes ill, the Undershepherd notifies the pastor.

Dibelius asks help . . .

3 Out of 200 Enroll in Confirmation

A common front by Roman Catholic and Protestant Churches against "the assault of atheism" was urged in Germany by Bishop Otto Dibelius of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID).

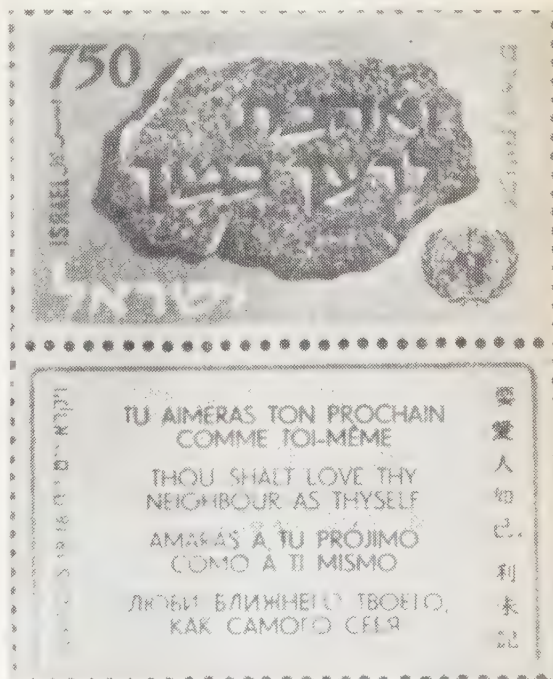
Speaking at the annual conference of the EKID's Gustav Adolf Society Bishop Dibelius said that "while the differences between the two great Churches have grown in recent years, the gravity of our time and the attacks of atheistic materialism against all who profess to follow Jesus Christ

have tied both Churches into a strong alliance."

The Protestant leader cited especially the "enormous pressure" put upon Christians in East Germany to enlist teenagers in the Communist youth dedication ceremonies, counterpart of Christian Confirmation and First Communion. He reported that in one city of 20,000 inhabitants, only three out of 200 eligible youngsters have enrolled for Confirmation next spring. "The majority of parents no longer have the courage and the strength to resist," he added.

More than 300 delegates from East and West German Evangelical Churches attended the conference. Other representatives, from East bloc countries, were scheduled to attend but were reportedly refused travel permits.

The society was founded in Leipzig in 1832 to assist Protestants in predominantly Catholic countries. Its activities include relief shipments, building churches and supplying special needs of clergymen in thinly-populated sections. In recent years the society has conducted various fund drives to benefit Protestant groups, particularly in Spain and Austria.



"LOVE THY NEIGHBOR" IN FIVE LANGUAGES—This Human Rights Day stamp to be issued by Israel on December 10 contains the Bible quotation, "Thou shalt love thy neighbor as thyself" in the five official languages of the United Nations: French, English, Spanish, Chinese and Russian.

Among Lutherans

Fry Calls for Balance Between Truth and Unity

Truth and unity are "twin imperatives" that call for equal measures of loyalty in present-day inter-Christian relations, Dr. Franklin Clark Fry of New York told the Lutheran World Federation Executive Committee in his presidential message at its annual meeting in Strasbourg, France, Oct. 27-30.

The head of the United Lutheran Church in America said Lutherans reject the view that faith should be "diluted" and "distinctive doctrines soft-pedaled, so as not to interfere with, or infringe upon, the sense of the unity of the Church."

On the other hand, he added, "it is often a besetting sin for some of us to put the accent so exclusively on truth and not on unity at all, that we equally distort the proper balance between these two imperatives of the Christian life."

In the total ecumenical movement, Dr. Fry said, the justification for the existence of a confessional organization like the LWF lies in its effort to maintain "the proper relationship of the twin imperatives of truth and unity."

Committee Action

The LWF's executive committee took several actions at its Strasbourg meeting at which 14 countries were represented. Establishment of a radio station in Africa was approved. The committee gave a green light to the LWF's Commission on World Mission to go ahead with exploration of the project along lines set forth in a report which proposes a station with a 50,000-watt short wave transmitter and one or more less powerful transmitters for local broadcasts.

The next general Assembly of the Lutheran World Federation will be held in the summer of 1963 at Helsinki, Finland, the federation's Executive Committee decided.

A proposal to the United Nations to declare a World Refugee Year was endorsed by the Executive Committee. They pledged "support and continued cooperation in a joint international effort to relieve the plight of homeless people throughout the world."

An institute for the study of Roman Catholic theology was created by the committee. To be located somewhere in Europe, the institute will enable Lutheran and other Christian churchmen to do research on Catholicism. Results of their research will be available to all Christian Churches. Establishment of the institute had been authorized by the LWF at its 1957 assembly in Minneapolis, Minn.

LWF Acts on Latin America

A budget of \$193,734 in 1958-59 for work in 13 Central and South American countries was approved by the Lutheran World Federation's Committee on Latin America at its annual meeting in Berlin.

It will provide for pastoral and missionary services and other activities in Venezuela, Colombia, Peru, Ecuador, Mexico, Costa Rica, Nicaragua, Honduras, El Salvador, Bolivia, Brazil, Chile and Argentina.

Lutherans in Latin America now number some 750,000 served by about 400 resident and itinerant pastors of many nationalities—an average of one minister to every 2,000 parishioners.

To help these church members get a more adequate supply of pastors the committee approved measures to

strengthen the two major seminaries operated in South America by member bodies

One is in Jose C. Paz, Argentina for Spanish-speaking nations; another at Sao Leopoldo serves Brazil.

The committee voted to continue providing subsidies for both theological schools and to grant scholarships to some of their students. It also approved funds in its budget to help develop a library collection at the Argentine seminary and to construct a dean's residence at the school.

In co-operation with the National Council of Seamen's Missions, the LWF committee also agreed to expand its spiritual ministry to Scandinavian residents and seamen in Latin American ports.

Plans for the Third Latin American Lutheran Conference in Buenos Aires, April 14-17, 1959, were approved at the meeting. About 90 Lutheran leaders from the Spanish- and Portuguese-speaking countries will be invited to attend the meeting, being held under the auspices of the Latin American committee.

The committee decided to hold its next meeting in the Argentine capital, April 13-20, in connection with the conference.

Dr. Stewart W. Herman of New York was re-elected to a new five-year term as director of the LWF's Committee on Latin America.



MINOT REFORMATION RALLY—Some 6,300 persons crowded the auditorium at Minot, N. Dak. for a Reformation Sunday morning worship service sponsored by the National Lutheran Council Churches of Minot and the surrounding area. Dr. George A. Luther, Seminary, St. Paul, Minn., was the speaker. Churches cooperating in this service held no morning worship in their own churches on this Sunday.

Within the ELC

California Homes Expand

A new \$100,000 unit of the ELC's Heim Lutheran Home for the Aged dedicated recently by Dr. Gaylerd Le, California district president. The home, located in the Eagle Rock district of Los Angeles, now has room for 100 residents. The Rev. S. D. Disbrow is superintendent of the home. Meanwhile the UELC and ALC, along with which the ELC will unite in 1961, have accepted plans for the construction of a home for the aged in Norwalk, a suburb of Los Angeles. The 49 congregations of these two bodies in the area are planning a \$20,000 home for 75 people, to be completed in 1959.

Missionary Missions Conference

Missionaries from six overseas fields of the ELC and seven foreign students took part in the annual missionary conference of Luther Theological Seminary, St. Paul, Minn., this month. The theme for the three-day session was "Planting the Cross in Our Time," with emphases on missionary work in Asia and Africa, as well as the role of a modern missionary. Featured speakers at evening sessions were the Rev. Leland Evenson, missionary to South Africa; the Rev. Philip Mattio, missionary to Japan; the Rev. Robert Loddigs of the Lutheran Bible Institute, Minneapolis; and the Rev. W. L. Danker, professor of missions at Concordia Seminary, St. Louis.

Honor Rolls

Fourteen new congregations have been added to the list of "honor roll" churches which send every member of their parish a subscription to LUTHERAN HERALD.

Norway and Highland Churches, Cummins, N. Dak.—the Rev. Elmer O. Anhalt.
St. Olaf and English Churches, Walnut Grove, Minn.—the Rev. Stan Eyberg.
Immanuel Church, Zeona, S. Dak.—the Rev. LeRoy Flagstad.
Our Savior's Church, Rudyard, Montana—Rev. Melvin Frantsen.
Willow Creek Church, Overly, N. Dak.—Rev. Manuel Johnson.
Immanuel Church—Esmond, North Dak.—Rev. Norman Johnson.
Our Savior's Church, Rembrandt, Ia.—Rev. Joel Jorgenson.
Agglum Church, Belfield, N. Dak.—the Rev. Lambert Locker.

Norway Church, Aneta, N. Dak.—the Rev. Orville Sunde.
Littlefork Church, Littlefork, Minn.—the Rev. Joseph Tetlie.
St. Mark's Church, Gardner, North Dak.—the Rev. John Thorstenson.
Trinity Church, Crookston, Minn.—the Rev. Ralph Tellefsen.

People

The Rev. Agnar S. Tanner has resigned as senior pastor of Trinity Church, Brooklyn, N. Y., effective January 1, 1959.

Mr. J. L. Gyldenvand, formerly of Willmar, Minn., has joined the staff of United Church, Grand Forks, N. Dak., as business administrator of the congregation. The Rev. John P. Gaardsmoe is senior pastor.

The Rev. Willard Lund, associate

pastor of Our Savior's Church, Milwaukee, Wis., for the past seven years, has resigned this call to become pastor of Medill Ave. Church, Chicago Ill., effective in January, 1959.

Miss Jean Hultin, formerly of Minneapolis, has assumed her position as parish secretary at Our Savior's Church, Los Angeles, Calif., the Rev. Myrus Knutson, senior pastor.

The Rev. R. K. Livdahl, formerly pastor of Trinity and Calvary Churches, Cook and Orr, Minn., is now serving as pastor of Kviteseid Church, Milan, Minnesota.

The Rev. Calvin Berg, formerly of Boyd, Minn., is now serving as pastor of First Church, St. James, Minn.

The Rev. E. A. Fretheim is now serving as visitation pastor of Calvary Church, Rapid City, S. Dak., the Rev. Raymond L. Brien, pastor.

First Ladies Meet



Pictured above are the only two living "First Ladies" of The Evangelical Lutheran Church. At right is Mrs. Anna Stub, now of Oslo, Norway. Mrs. Stub is the widow of the late Dr. Hans Gerhard Stub, president of the Church from its foundation in 1917 until 1925. She was, therefore, our first "First Lady." Now 91 years old, Mrs. Stub has made her home in Norway since Dr. Stub's death in 1931. Still active and in excellent health, Mrs. Stub is an avid reader of LUTHERAN HERALD and is astonishingly well informed about our Church.

At the left is our present "First Lady," Mrs. Fredrik A. Schiotz. The

visit between the two took place recently when Dr. and Mrs. Schiotz were in Norway. The two ladies are examining the "President's Cross" of The Evangelical Lutheran Church (people in Norway would call it our "Bishop's Cross"). On it are engraved the names of our first two presidents—Drs. Stub and Aasgaard. The name of our third president, Dr. Schiotz, will be added in due time.

Mrs. Stub loves to hear from old friends in the United States and Canada. Perhaps this picture of our "first First Lady" will remind some of her friends to write to her. Her present address is: Mrs. Anna Stub, Lovisenberg GT 11, Oslo, Norway.

The Rev. James Falk, formerly associate pastor of Christ Church, Opportunity, Wash., is now serving as an institutional chaplain in Everett, Wash.

The Rev. David Luttio, formerly public relations director at Augustana Academy, Canton, S. Dak., is now serving as pastor of Colman and Midway Churches, Colman, S. Dak.

The Rev. Paul S. Reque, formerly of Spring Grove, Minn., is serving Gilbert Church, Gilbert, Ia.

The Rev. Ludwig H. Siqueland, formerly of Stanwood, Wash., is now pastor of St. Mark's by the Narrows Church in Tacoma, Wash.

The Rev. Douglas L. Jacobson is serving part time as Lutheran chaplain at the Mental Health Institute at Independence, Ia., under the supervision of the Lutheran Welfare Society of Iowa.

Rodney L. Kastle, a junior at Luther Seminary, St. Paul, Minn., has been named producer-director of the "Children's Chapel" radio series sponsored by the ELC's Department of Education. A 1958 graduate of Pacific Lutheran College, Mr. Kastle worked as an announcer at radio station KMO in Tacoma, Wash., while at PLC. Children's Chapel at present is being carried as a weekly feature by 120 radio stations.

Miss Betty Rosenau, a 1958 graduate of Lutheran Bible Institute, Minneapolis, was recently installed as parish worker at Grace Church, Sisseton, S. Dak., the Rev. Edward A. Gilbertson, pastor.

The Rev. J. C. Walledom of LeSeuer River parish, New Richland, Minn., is on a six weeks' visit in Japan with his daughter and son-in-law, Mr. and Mrs. Arthur Rollefson. Mr. Rollefson is an agricultural attache with the American Embassy.

Mr. and Mrs. George Dorn were installed recently as part-time workers on the staff of Calvary Church, an ELC home mission parish in Omaha, Neb. Mr. Dorn will be director of youth and Christian education and his wife will be a parish worker. Mr. Dorn is also associated with the ALC's book store in Omaha. The Rev. A. Richard Petersen is pastor of Calvary Church.

Marshall G. Ause, administrator of the ELC's Lutheran Medical Center in Brooklyn, N. Y., has been elected



"FELLOWSHIP THROUGH PHOTOGRAPHY"—Some of the members of Our Savior Church, Milwaukee, Wis., are shown enjoying the display of prize winning photographs taken by fellow members. The photo contest was designed to help members of the large parish get acquainted with one another. Pictures were limited to shots of activities of the parish and its members. Grand prize winners were announced at the postcentennial banquet last month.

a trustee of the Lutheran Hospital Association of America.

The Rev. Elof Nelson has accepted the call to serve as resident chaplain at Fairview Hospital, Minneapolis. In May of this year he received a master's degree in Psychology of Religion and Pastoral Care at Andover-Newton Seminary, Boston, Mass.

Colleges

Augustana Builds Union

Ground-breaking ceremonies for a new \$800,000 Union building at Augustana College, Sioux Falls, S. Dak., were held recently.

The new building will provide food and recreational services for the student body. It will be located near the center of the campus, and is scheduled for completion early in 1960.

Concordia Corporation Elects

Four men from Minnesota, two from North Dakota, and one from Montana have been re-elected to the board of directors of Concordia College, Moorhead, Minn.

They include: Dr. David O. Berge, Roseau, Minn.; Robert J. Borstad, Minot, N. D.; the Rev. Harold Naesheim, Benson, Minn.; E. T. Paulson,

Fargo, N. D.; I. T. Stenerson, Newhead, Minn.; the Rev. T. C. Haas, Breckenridge, Minn.; and Norman Wallin, Bozeman, Montana.

They were re-elected at the annual meeting of the Concordia Corporation held this Homecoming weekend on the campus, at which time the annual board of directors meeting was also held.

Present for the corporation meeting were 125 delegates from the 41 circuits of The Evangelical Lutheran Church (ELC) in Northern Minnesota, North Dakota, and Eastern Montana.

Camrose College Enters New Campus Building

Highlight of homecoming activities on the campus of Camrose Lutheran College, Camrose, Alta., was the ceremony which marked the official opening of the new junior college building on the campus. Speakers for the occasion were Dr. G. O. Evenson of the faculty of Luther Seminary, Saskatoon, and Mr. R. H. Hume, mayor of Camrose.

The official dedication ceremonies for the new structure have been postponed until next fall which will mark the opening of the junior college course at the school.

Churches

arsen, Wis.—Grace Church, the Richard Rem, pastor, recently had a \$15,000 sponsorship loan for the church, Palatine, Ill., a home mission parish which is served by the Rev. Jack L. Olson, a former pastor of the church. This new loan plus an additional loan from First English Church, Milwaukee, Wis., enables Bethel Church to refinance its home mission sponsorship loan and build additional day school facilities.

Whitewater, Wis. — First English Church, the Rev. Warren Sigwalt, pastor, recently climaxed its year of centennial services with a Sunday evening worship in the auditorium of Whitewater State College. Dr. F. A. Schioltz, president of the ELC, was the speaker. The service was preceded by a dinner for community leaders and churchmen in the area and followed by a reception in the church fellowship hall.

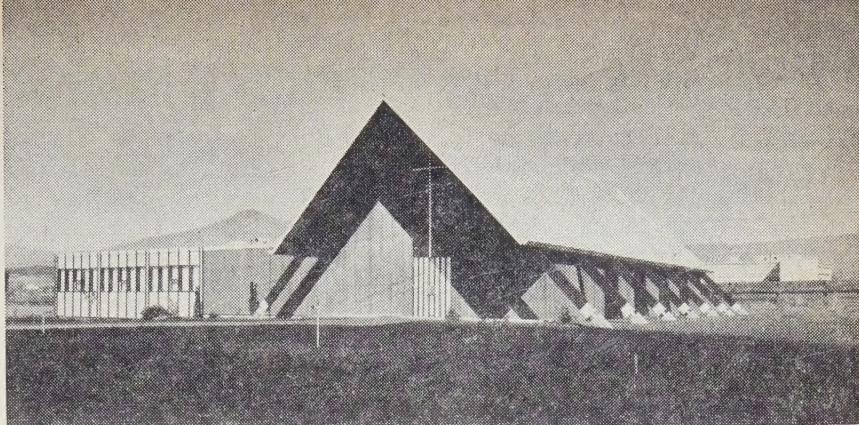
Honolulu, Hawaii—Christ the King Church, the ELC's second congregation in Hawaii, dedicated its first unit church on October 19. Dr. Gaylerd Falde, president of the California district, conducted the rites. The Rev. Bernard Halvorsen is the pastor.

Marrett, Minn.—Lincoln Church, the Rev. Ivar Sandberg, pastor, commemorated its 85th anniversary recently. The anniversary sermon was preached by Dr. J. A. Aagaard, president emeritus of the ELC. This church has had two pastors: the Rev. G. Erdahl for the first 40 years and the present pastor since 1914.

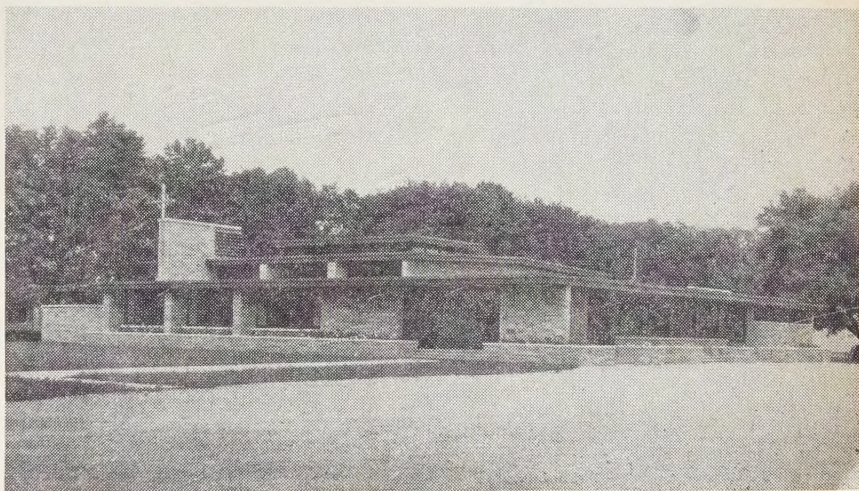
San Ventura, Calif. — Ground-breaking ceremonies were held last month for the new \$100,000 church plant being erected by Trinity congregation, the Rev. John E. Doely, pastor. It is expected the new structure will be completed by April 1959.

Sioux Falls, N. Dak.—St. Luke's Church, the Rev. Morris A. Thompson, pastor, celebrated its 50th anniversary recently. The Rev. Karl Xavier, a former pastor, was the speaker.

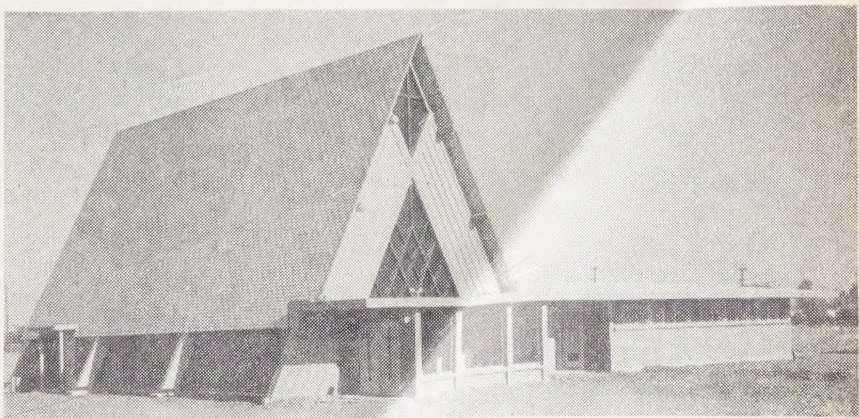
Brooklyn, N. Y.—Zion Church, the Rev. James B. Hofrenning, pastor, celebrated its 50th anniversary in October. The congregation is completing the construction of a new parish center which will be dedicated soon.



OREGON FIRST UNIT—Recently dedicated was this new first unit church for Ascension congregation in Medford, Ore., the Rev. Elvin S. Tollefson, pastor. The congregation was organized in March 1957. Dr. H. L. Foss, president of the Pacific District, presided at dedication rites, assisted by pastors of the circuit. Dr. P. S. Dybvig, the ELC's director of home missions, was the dedication day speaker.



NEW WISCONSIN CHURCH—St. John's Church, Evansville, Wis., recently dedicated this new \$158,000 church. The Rev. Theodore Heimarck, the first pastor of the parish, conducted the dedicatory rites. The brick church has a seating capacity of 340, which can be increased to 650 with the use of overflow space. The building is situated on a six-acre plot of ground providing parking space and expansion room. Present pastor of the 22-year-old parish is the Rev. Arvid M. Romstad.



CALIFORNIA CHURCH DEDICATED—Pictured is the new \$54,500 first unit church of St. Mark's congregation, Fairfield, Calif. The building was designed by Edward Davies of Pasadena. Dr. Gaylerd Falde, president of the California district, presided at dedicatory rites in October. Pastor of the church, organized in March 1957, is the Rev. Joel Olberg. There are approximately 200 members in this home mission parish.

Muskegon, Michigan—Our Savior's Church, the Rev. Arthur Gronberg, pastor, celebrated its 75th anniversary in October. An historical skit on Friday evening, a banquet on Saturday, and a festival service on Sunday were the events planned by the congregation. A former pastor, the Rev. A. M. Knudsen, was the guest speaker at the Sunday service.

Commack, L. I., N. Y.—Holy Cross Church, the Rev. Theodore M. Boe, pastor, dedicated its first unit church in October. Dr. Philip S. Dybvig, executive director of Home Missions, conducted dedicatory rites. The congregation, organized in September, 1957, has 437 members.

Belview, Minn.—A new \$18,000 educational unit of First Church was dedicated in October by the Rev. G. B. Odegaard, assistant to the president of the Southern Minnesota district. The new building houses 11 classrooms and the pastor's office, and provides overflow seating space for worship services. The Rev. A. E. Norson is pastor of the parish.

Joice, Ia.—At a recent mission festival Sunday, Beaver Creek Church, numbering 37 families in its membership, received an offering of \$1,900. Dr. J. A. Aasgaard, president emeritus of the

ELC, was the speaker. The Rev. Louis E. Bakke is the pastor.

Woodcliff Lake, N. J.—Ground-breaking ceremonies for the first unit of Christ Church here were held recently. A five-acre site for this new home mission church has been purchased. A house on the property is being used as parsonage by the Rev. James I. Opsahl and his family. This is the first church of any denomination to be erected in this new town.

St. Paul, Minnesota—East Immanuel Church, the Rev. Gerhard Huggenvik, pastor, celebrated its 70th anniversary recently. Dr. Alvin Rogness, president of Luther Seminary, was the speaker for the day. Also included in the day's events was the dedication of a new bulletin board which has been erected on the church grounds.

Kasson, Minn.—St. John's Church, the Rev. Gabriel Tweet, pastor, dedicated a new parsonage recently. Dr. E. C. Reinertson, president of the Southern Minnesota district, officiated and preached at morning worship.

Preaching Missions—December

H. O. Egertson:
2-7 Clam Falls, Wis.
Lowell L. Helstedt, Pastor
9-14 Milltown, Wis. (UELC)
Aster E. Neve, Pastor

Carl Opsahl:
7-11

Dodge Center,
Marvin E. Nygaard,

P-T-R Mission

7-11 Glasgow
Evangelism Staff: Oscar Engco
and Conrad Thompson

Parish Conservation Service

The merits of the propositions advanced below have not been investigated. Parish Conservation Service assumes responsibility in the matter. Send your offers and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Write to ad number when inquiring.)

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160 acres fairly good farm land. Level, no rocks, no bldgs, not too far from market.

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Wanted to buy or rent, 2 or 3 bedrooms. Late model with all modern conveniences, in Twin Cities.

FOR RENT

Homes

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POSITIONS WANTED

Graduate nurse would like to take care of small Home for Aged. Husband works as caretaker work, janitor work, or any kind of job to help along.

General housework or care of sick. Capable of taking charge of home and family.

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and typing necessary. 590-8F
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opportunity to take over established busi-
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soon, desires to have one rider with

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Wm. Carlson, 2152 Holbrook Dr., Con-
Calif., 10-29-58
A. Fretheim, 3936 Jackson Blvd., Rapid
S. Dak., 10-30-58
T. Gabrielson, 150 E. 36th, Eugene,
11-3-58
ldon E. Hermanson, 3635th Flt. Trg.
Stead AFB, Nevada, 11-17-58
well W. Holte, 1993 Lansing Ave. N.
ilem, Ore., 11-3-58
T. Jacobson, Torquay, Sask., Can.,
58
o Juul, 3935 N. Upton Ave., Minne-
12, Minn., 11-3-58
L. Kalmoe, 3006 Wellwood St., Muske-
Mich., 10-30-58
n C. Kilde, Brandt, S. Dak., 11-25-58
ute Lee, 418 80th St., Brooklyn 9, N.
-1-58
Ingvald Opsal, Pascack Rd., Woodcliffe
N. J., 11-1-58
l T. Pederson, Mount Vernon, S. Dak.,
-58
O. Urness, 25558 E. Highland, San
rdino, Calif., 11-3-58

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of The Evangelical Lutheran Church.
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KWLC 8:00 p.m. KHVH
WISV 9:30 p.m. WNAX
0 p.m. WJMC
KTRF 9:45 p.m. KSPR
5 p.m. KFBK 10:30 p.m. WCCO
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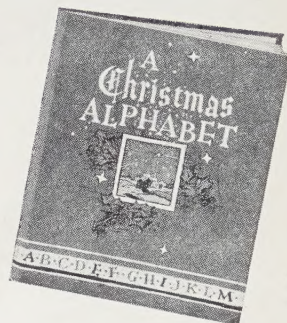
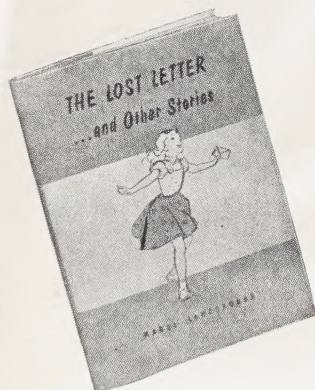
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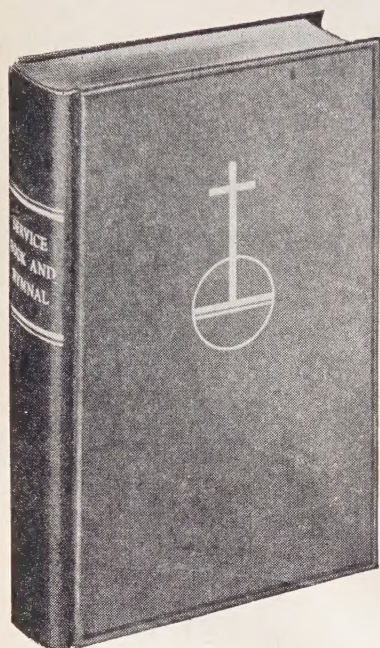
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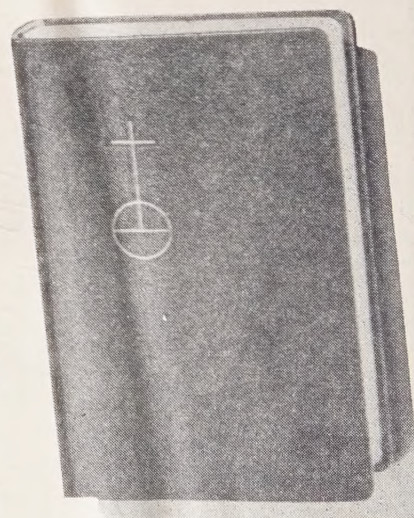
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